

O. Singley

THE CANDID EXAMINER.

"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH ; PROVE YOUR OWN SELVES."— Paul.

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MEMOIR OF ELDER RICKE.

(Continued from page 181.)

Accordingly I went to a secret place, & began my secret prayer. I continued I should say not much more than one hour, when I was broken off by a still, small voice, the words were plainly articulated and realized, and were as follows : "Your motive is from selfish principles, for fear of future and endless misery ; you always have been, and now are excited to pray from the same false motives." Believing without a shadow of a doubt that this was the voice of God to me, I took great encouragement, thinking I had now learned my mistake and how to pray in future acceptably. I instantly renewed my petition, (which was) that God would grant me to pray with a good and holy motive that I might be heard. By this time I was interrupted again with the same voice, which said, "what are you doing now better than before ? Your motives are the same as before—you wish for holy motives to escape the torments of hell." Then for the first time I was thoroughly convicted that I could do nothing towards regenerating myself, not so much as to think one good thought. Here I entirely gave up seeking any more, but found I lay at the mercy of God to dispose of as he saw fit. But a great calm overspread my mind and my passions all subsided. Instantly I saw a vision, as it appeared to me. I was walking a straight road with a celestial guide at my right hand. The sun appeared to be about two hours high in the morning, shining through a hazy cloud, cast a beautiful red and yellow color on the ground. I saw a stone wall on the right hand not quite finished ; and I saw a stone lying on the ground near the wall suitable to help finish the wall, here we stopt ; my guide said to me, "by what means will this stone ever get placed into this wall ?" I answered, "if the owner of the premises judges the stone fit for the building and is self-moved to put it into the wall, it will be

done ; otherwise it never will." My guide said that I had answered discreetly, and then said to me, "thou art as that stone & you can do no more toward influencing God to put you into his building, than this stone can the owner to lay it into this wall ; and you (said he) was placed by unerring wisdom into God's building before the foundation of the world." From that moment I have firmly believed without a tormenting fear or doubt, that if I had died any moment from the day of my birth to that day, I should have been as secure as any stone in his building. I immediately entered into rest and ceased from my own works—my joy was unspeakable, and here I found myself divested of that load of fear which hath tormented, and never since that ever memorable hour have I been induced to pray from the same motive as before. Although at times I did not fully see the salvation of all Adam's race, yet I firmly believed that faith, hope and charity, were the three ingredients that constituted true christians : And also that slavish fear, tormenting doubts, self-love and self-righteousness, or dependence on their own agency, produced spurious conversions, and begat hypocrites. Never since can I bear to hear the fears of death or the torments of hell or future judgment bro't up to influence people to be religious, but to use no other means than the simplicity of the gospel of good news, by hearing of which, faith may come, which produces good works. The next thing which I recollect that arrested my attention was, I felt an unusual love for every person that occurred to mind. I said within myself, what manner of salvation can this be ? (surely I can think of those that will not appear to be such lovely beings,) but those who before appeared hateful to me now appeared as lovely as my best friends. Then I concluded it was Christ in me that loved them with such impartiality as induced him to cry while expiring on the cross,

"Father forgive them for they know not what they do."

I still adhered to my first resolution to search the scriptures for myself and not rest on any measure of grace or light already attained, but to press forward for the mark of the prize, &c. After this I read the scriptures with unspeakable delight which appeared to me a new book. I still adhered to the Baptists, thinking they were the most righteous people of any in my knowledge. The next thing of importance to me was in a vision of the night when deep sleep had fallen upon me. It appeared to me that I was suddenly awakened at the west end of a straight path, in a very thick wilderness where the trees were so thick behind me and at my right and left hand that I could see but a few steps any way, except to the east where the light shone in its usual brightness as far as my eyes could reach. The ground was almost level where I stood, and kept a gradual ascent until near the east end of the road where growing steeper it reached to the top of a mountain, over which the clear sky appeared. The road through the wilderness, was as straight as a line, not a single branch from the forest hung over the straight and narrow way which was about twenty feet wide and filled with small bushes; except in the middle of the road was a foot path just wide enough for one person to walk in. In this was neither briars nor bushes, nor any thing to stumble over, nor the least crook in it from one end to the other. At the west end of this road, I found myself as one just brought into existence with a celestial friend holding me erect on my feet by the right arm.

Not knowing from what part of the wilderness or by what means I was brought to that spot, I asked my guide from what part of the forest and by what means I was conveyed here." He did not answer me as I expected—he gave me no account of any way to the path, but answered me in scriptural language, which was, "he leadeth in the blind, in a way they knew not." He informed me that was the straight and narrow way that led to mount Zion; and that I had no strength only what I received when I was brought into it: then putting a staff into my right hand which he called faith, without which, said he, "you can

neither stand nor go." Then letting go my right arm bid me walk, saying, "we walk by faith and not by sight." Then I understood the functions of each member. Although my eyes by the help of the light could see to the end of my journey, yet I could not move without the exercise of my feet and they could not exercise without the staff of faith, and having a steadfast hope that I should not run in vain, but obtain the prize which inspired me with zeal, and thus I went on my way rejoicing. Then casting my eyes to the ground I discovered new tracks of travellers; I knew whose they were, and they were all Baptists. Then I was careful to step into their tracks. My guide soon admonished me for it, for purposely stepping into their tracks, "you must follow no man any further (said he) tho' they follow Christ, if you continue so doing you will soon get out of this way, and will again be lost in the wilderness. Now (said he) I will shew you the mark, on which if you keep your eyes you will never lose the way, and pointing to the east he shewed me a bright light directly over the middle of the top of Mount Zion, resembling the sun through a foggy cloud. I could see the form of it without dazzling my eyes, I thought it was a sun but not our natural sun, for there it gave light at all times, and there was no night in the way, nor on Mount Zion. That mark (said he) is exactly over this straight way, keep your eyes upon it, and walk towards it; and your feet cannot miss the way. There is no occasion for your looking down to see other men's footsteps, which means you will be sure to lose the way." Thus fixing my eyes on the mark I travelled with great delight and more speed for a considerable distance; although the ascent gained, yet I arose more in advancing one step now, than in many when I first set out. I observed to my guide that my strength was increased, that I could go much faster and easier. He replied "as your day is, so your strength shall be." I then cast my eyes on the ground to see whether I could discover any new tracks, not in order to walk in them but to see if any traveller had thus far advanced, as I was then fast ascending the hill of Zion. And I saw no sign of any recent traveller. Then said I to my guide

(which had kept at my right hand to give me all the information necessary for the journey and guide me into all truth) "I see no footsteps of the Baptists thus far advanced. He replied no, the Baptists have never travelled so far as this. They are all at present in wilderness between this and the place where we first set out. Their carcasses have fallen in the wilderness as many of the children of Israel did. And they have lost sight of this way." I still advanced, my joy and speed increasing until I arrived at the summit of the mountain. Here we stopped when I viewed with great transport and delight the sun which had lighted me all the way, and the beautiful situation of the mountain for delights, when my guide exclaimed with an *Emphasis* "this is no less than the house of God and the Gate of Heaven. At this I instantly awoke with joyful surprise the words still sounding in my ears for a long time. Then followed those scriptures that make mention of the old and young prophecy, dreaming dreams and seeing visions, in consequence of the out pourings of the spirit of God. And this I frankly confess that from that time to the present moment I have not the shadow of a doubt but this vision was in consequence of the out pouring of the spirit upon me, though, less than the least of all saints, yet this grace was bestowed upon me. God grant that in future I may make a wise improvement of the same. I still adhere to my first resolution to search the scriptures &c. by which means I learned that he who knew his master's will and did it not, should be beaten with more stripes than he who knew it not; that the punishment of the iniquity of God's people was greater than that of Sodom, and that the wicked was compared to stubble fully dry, and would be burned up root and branch, that all the enemies of the Lord was compared to the fat of lambs which did consume away into smoke, and finally that Christ would in God's own time and way destroy death and him that had the power thereof, and deliver those who through fear of death were all their lifetime subject to bondage. While under the doctrine and tradition of men, I had been in the habit of limiting the Holy One of Israel, that if he did not deliver them in their life time he never would.

These and many other scriptures to the like import by the agency of the spirit which guideth to all truth, enabled me to look to the end of the ministration of the law which is abolished and consequently, I ceased to believe in endless misery. Yet it was not made known to me that every soul that came of Adam's loins would be restored to holiness and happiness; for I was yet imperfect in the knowledge of the scriptures, and doubtless am yet. I had read in the 3d chapter of Genesis that the ground was cursed for man's sake, that thorns and thistles were added thereunto which was not included in the first creation when all then was pronounced very good; and also the Lord had said to the woman, I will greatly multiply thy sorrows, and thy conception which I understood as an addition of children to the loins of our first parents in consequence of sinning which was not included when they were blessed and commanded to be fruitful. These new ideas that all men who were created in Adam and fell with or died in him would infallibly be restored and made alive in Christ, while those who were added to our first parents after their fall would cease to exist after the death of the body. These ideas I communicated to my Baptist Brethren, hoping that they would rejoice at those new discoveries, give God the glory and travel on with me; but I was greatly disappointed in this, as they rejected every new idea, and soon came on the trial of my faith, which I shall now relate. Before this our society in Warwick had voted themselves under the watch-care of a Baptist church in an adjacent town, whose elder preached with us alternately as often as convenient. Our society put up a warrant to notify and warn the Baptists in Warwick to hold a society meeting, 1st. to choose a moderator, 2ndly to give an opportunity to all persons that saw it to be their duty, to come forward, tell their experiences, to receive the ordinance of baptism and join the church. 3rdly, To try certain new doctrines which was said to have crept in among us.

Four Baptist Ministers attended said meeting. The Elder of the church under whose watch-care we then were, was chosen moderator, who first called for all those

persons who saw it their duty to receive the ordinance of Baptism to give their names which was done. A number gave their names, among whom was Nathaniel and Caleb Rich. The Moderator being anxious to foreclose the way so that my brother and I might not have an opportunity of relating our experience, and thereby giving the reason of our hope, which article was next in order, he omitted the 3rd article, and called for a hearing and a trial of those new doctrines. One of our Brethren came forward and accused us of things to which we did not agree. The Moderator then informed us that we were permitted to speak for ourselves, and to state the difference that subsisted between us and those Brethren that accused us.—

Then I arose and made the following statement: Our Brethren hold that the devil has a kingdom that will exist as long as the kingdom of God. But we hold that the Devil and all his works will be destroyed, *Eternally*. One of the principal members of the council from an adjacent town, made the following reply, "what need we any further witness, for we have heard from their own mouths." The Moderator replied that the Devil and all his works would be destroyed, but that only meant that he and his subjects would have their existence supported in hell to all eternity, to receive the most execrating torments. The substance of our defence was, that God did not delight in punishing the works of his hands, or his offspring, for punishment sake or from a principle of revenge; but contrawise for their own profit, that they may be partakers of his Holiness. And that when any thing was destroyed, it did not exist in the same sense as before, as when a tree is burned it does not exist a tree, but in ashes. However, the Moderator permitted us to defend our cause about one hour, when he positively forbid our speaking any more on the subject. Notwithstanding he had three Ministers to aid him in the dispute, and after we held our peace the Moderator first gave full latitude to his tongue, to reprobate us and our faith. We perceived in the whole course of the debate that our antagonists held as an essential article in their faith to set forth an Eternal devil, an Eternal hell, and Eternal punishment as

the most efficient means to convert souls to christian faith. It evidently appeared to us that the sword of the spirit of Love to God and good will toward men, the shield of faith, to ward off the fear of the devil and hell with all his fiery darts, and to have our feet shod with the preparation of the gospel of Peace, would (to them) be very insufficient means to beget proselytes to their Faith; as an observation of our Moderator abundantly bore witness, which was as follows: "if the wicked cease to exist after the death of the body, they are better off than the righteous, for the righteous are plagued all the day long—they deny themselves the pleasures of this world, and suffer persecution for the cross of Christ, &c. but the wicked may have their full career in sin, go to all lengths in the gratification of their lusts, go on with impunity and without remorse, and then cease to exist, and escape endless misery." "Yea, (replied he) if this be the case, they are much better off than the righteous." I felt very anxious to reply to the Moderator's observation, but could not be permitted. Next the Moderator called upon all those who had designated themselves for the ordinance of baptism, to come forward and relate their experience, except my brother. Nathaniel and myself were not permitted to give to that body the reason of our hope in that form. Accordingly my eldest brother, Thomas, and a number of others came forward and gave the reason of their hope; they were all received as experimental christians by the whole council, especially my brother—his experience was much admired—called a clear gospel experience. But before the ordinance of Baptism, my brother Thomas was strictly examined whether he believed as we two did in those matters we had been disputing; he said he did not. They then asked him why he did not labor with us and convince us of our error. He replied that he had often, but could not convince nor confute us. They next asked if he believed that we were regenerated or converted persons? He replied that he had no doubt of that though we might embrace errors. They asked him if he could receive us as christian brethren while we held them? He said he could. Then they refused to Baptize him only for ac-

knowledging us christians. Then they proceeded to plunge the rest and received them into full communion, while they said to my brother Thomas, stand by. The next day we met again to make out certificates to clear our society from paying Minister rates to the other religious society in the town, and when we were together to give and receive certificates, a certain man asked the Moderator whether he practiced giving natural men certificates who did not profess to be converted or born again; he answered in the affirmative, adding that if a man was not converted it became his duty to strive to be converted by being in the use of proper means, & what means more proper than to attend meeting with the Baptists; therefore they had as good a right to certificates as a christian. Yet after all this the Moderator utterly refused to give my brother Nathaniel and myself certificates. He was then reminded of what he had just said relative to giving natural men certificates. He said that we were worse than natural men, and that the Baptists will not be disgraced with such men. But they did not agree among themselves; one man in particular contended that we had a right to certificates, as we believed in baptism by way of immersion. Although the Moderator consented the question should be decided by vote, accordingly the house was divided by a line north and south, giving us the East side towards the sun's rising, the place of light, while he himself took the west, exclaiming, now we shall see who is on the Lord's side; and they all took one side or the other, except one man, who had contended we ought to have certificates, being intimidated by the Moderator, dare not vote for us, and his inclination and conscience forbid him to vote against us, stepped on to the line saying I will be neuter. The votes were then counted, and there was a tie. Then said the Moderator, there shall be no neuter, he that is not for us is against us; you shall be on the Lord's side or the Devil's. At this the man reluctantly stepped on the west side, saying I abhor the doctrine they hold, yet I do not see why they may not have certificates, and if I must take one side or the other, I must take the Lord's side; at which my feelings were very much hurt

for the man's sake, being assured for myself, that he loved the doctrine, and had voted against every tender feeling of his own heart, being compelled thereto by the fear of man which bringeth a snare. Thus was my Brother, and N. and myself, and Joseph Goodell cast out of the Baptist society, not being allowed to be called of their order. It was not enough that they denied us the privilege of telling our experiences, and of being baptized and join with our Brethren in church order which we were desirous of doing if we could have found in them a meek and quiet spirit which becometh all possessors of christianity, notwithstanding they differed from us as widely in sentiment as we did from them. This being the only instance that ever come within the circle of my knowledge of persons being expelled from a religious church and society both, not being allowed any privilege for neither. Joseph Goodell was also cast out for publicly saying that he believed with my brother and myself. *(To be continued.)*

For the Candid Examiner.

"OPEN COMMUNION UNSCRIPTURAL."

Thus says Elder Dimock—our associate judge.—His decisions come with two fold force—First, as one of the bench, and secondly, as the head of the Baptist party in this county. A question may arise, after his annunciations and decisions—Is there any appeal? Yes, thank God! We may appeal to the Holy Scripture, and common sense. In this country, we do not bow our knees to the Pope of Rome, nor to the Baptist Pope, nor any other pope.—Our minds are free, as well as our bodies—these are unalienable rights. We claim them, and let no man presume to take them from us. I really felt, Mr. Editor, somewhat hurt, at the apparent want of modesty in the assertion of the 'Mirror.' Open communion unscriptural. Would you not call this high toned? Would you not say that such conduct intimated, if I had permission, I would hold the gates of heaven fast against all sinners, who dared to seek admission otherwise, than by being plunged by some minister sent forth by a Baptist College? Such illiberal sentiments really shock me—No Bull was ever

issued from the Papal throne more calculated to rouse the indignant feelings of christians, than the assertion, "Open communion unscriptural." The being in good standing in the Presbyterian, Independent, Congregational or Episcopalian or Methodist orders, avail nothing—No, unless the applicant has been Baptistically plunged, he is not admitted to their communion table—Upon my word, those Baptists have great notions of their Apostolical powers.

Good people, who may read these few lines, the writer wishes you to read No. 9 of the Mirror and judge of the propriety of the close communions.—They declare all are wrong in their religious conduct, who believe in Infant Baptism—And further, that they think the practice unscriptural, because it is not stated expressly—All who have children must have them baptized. If you can find in Mr. Fuller's letter, one passage of scripture, which expressly says, that no person shall partake of the Lord's Supper, until he has been plunged or sprinkled, or has had water poured upon him, or them—you have more penetration than I have, and will be under obligations to let the public know it. You may infer, that baptism comes before the supper, but I humbly think, that you cannot possibly shew it.

These lines have been written and sent to you, Mr. Editor, that the 'Mirror' may see, that there is one hard headed sinner, who does not swallow tamely all he may please to advance from his editorial chair.—adieu—yours respectfully * * * *

From the Universalist Magazine
PRIESTCRAFT AT ITS WIT'S END.

What the clergy have been in the habit of calling the "Day of Judgment—the general Judgment," &c. has for ages been wonderfully subservient to the object of imposing on weak and credulous minds, an awful terror, which has contributed not a little to the support of their ghostly influence. In almost all their sermons they were careful to season their doctrines and exhortations with a rousing appeal to the day of judgment, when the universe will be assembled before the judge of all, and they be employed as witnesses against those who do not in this world adhere to their dogmas and obey their mandates.—

This imaginary judgment, being the creature of human invention, has always been subject to be represented in a character to suit the genius of whatever fanatic found it convenient to declaim on it. At one time we have heard the preacher display his powers of oratory on the preparations which will be necessary for this judgment to set. In this attempt we have often been led to contemplate the material heavens and earth, including the oceans and rivers, all in flames, consuming by fire.—This subject has served to fan the zeal of the preacher to such extravagance that decency would form no boundary to his rantings. At another time we have been entertained with a description of the general resurrection, when all, who shall have lived on the earth, will be raised from the dead, with the same bodies their spirits left at death, in order to appear at the judgment seat. It has been asserted that the different members of the same body, some of which were lost in one country, and some which returned to dust in another, &c. would be seen flying in the air to come together, so that the open firmament of heaven will be full of different parts of human bodies, rushing along to find their companions. This subject has answered a wonderful purpose, as a subject of loud preaching.

At another time the preacher would labor to represent the reluctance with which the departed spirits of the wicked will be compelled to resume the body in which it had committed its crimes.

But nothing has been so much the theme of preaching, on this subject, as the terms on which justification in the day of, may be expected. This has furnished the clergy of different denominations ample means to condemn each other, to preach against each other's doctrine, and to anticipate the general judgment, by judging and condemning each other, while they all pretend to be probationers for the general trial.

The wonderful excitements, called revivals, have been almost entirely owing to the terrors of the day of judgment: and it is by these stirs that the clergy succeed in maintaining their craft. But of late the public have been told that the doctrine which the clergy have held up respecting

this judgment in a future state, is not found in the scriptures. This has excited great concern among those whose craft depends on this doctrine.

It surely cannot be very difficult to anticipate the troubles which await the labors of those, whose standing and influence in society depend on the maintenance of this so much venerated superstition. As it is now called in question, the clergy know that it will be expected that they will attempt to prove it. But such an attempt will issue in a defeat. This the honest ones will quickly discover; but the most part, no doubt, realize it now.

In this situation, what advice is it best to give? Answer, that which they will most certainly reject. We advise them to be honest, to be candid, to read the Divine oracles with caution, to see if they can find this frightful doctrine, of a general judgment in a future state, recorded in the scriptures. And furthermore, when they are convinced that the Bible knows nothing, and teaches nothing of such a doctrine, we advise them to confess the fact of their conviction to the world.

Having advised the clergy, and being confident that they will not accept the advice, we will advise the common people, having good reason to hope that they will profit by it. The common people are advised to read the scriptures for themselves, and endeavor to know whether this doctrine of a future general judgment is there taught; and also to find those passages, which the clergy cite in support of said doctrine, and go to their ministers and ask them to point out and shew that such passages do in fact, belong to such a subject. By such means knowledge will be much increased, and priestcraft diminished.

It is confidently and most soberly believed, that the clergy all combined, are not able to prove the existence of the *hell* which they have held up to the people, or of the *devil*, about whom they have said so much; or that the scriptures any where speak of what they call the general judgment. H. B.

A QUESTION FOR DEBATE.

We learn from a notice in the Kennebeck Journal, that the Nucleus, or debating club in Augusta, were to have discussed the following question: "Is an institution

for the purpose of educating pious indigent young men for the ministry, founding a permanent and continually increasing fund (according to a plan lately proposed in this town,) calculated to be beneficial to posterity?" We are happy to see such questions introduced for discussion. If this and similar institutions are calculated to be beneficial to our country, an examination into their merits and tendency can do them no harm; but if as we solemnly believe, they contain the seeds of ecclesiastical power and tyranny, the sooner they are exposed the better. We hope the time has arrived when it cannot be called profanity for the public to look into the plans, and ascertain the intentions of ambitious men, claiming to be protected from an examination into their schemes by the pretended sanctity of their character.

Christian Intelligencer.

POETRY.

From the Recorder & Telegraph.

THE SACRIFICE OF ABRAHAM.

Morn breaketh in the East. The purple clouds
Are putting on their gold and violet,
To look the meteor for the sun's bright coming,

Sleep is upon the waters and the wind;
And nature, from the wary forest leaf
To her majestic master, sleeps. As yet
There is no mist upon the deep blue sky,
And the clear dew is upon the blushing blossoms

Of crimson roses in a holy rest.
How hallowed is the hour of morning! meet,
Aye—beautifully meet, for the pure prayer.

The patriarch standeth at his tented door;
With his white locks uncover'd. 'Tis his wont
To gaze upon the gorgeous Orient;
And at that hour the awful majesty
Of man who talketh often with his God,
Is wont to come again and clothe his brow
As at his forescore strength. But now, he seemeth

To be forgetful of his vigorous frame,
And boweth to his staff as at the hour
Of noontide sultriness. And that bright sun—
He looketh at its pencil'd messengers
Coming in golden raiment, as if all
Were but a graven scroll of fearfulness.
Ah, he is waiting to herald in
The hour to sacrifice his much lov'd son!

Light poureth on the world. And Sarah stands,
Watching the steps of Abraham and her child
Along the dewy sides of the far hills,
And praying that her sunny boy faint not—
Would she have watch'd their path so silently,
If she had known that he was going up,
Ev'n in his fair hair'd beauty, to be slain
As a white lamb for sacrifice? They trod
Together onward, patriarch and child—
The bright sun throwing back the old man's
shade

In straight and fair proportions, as of one
Whose years were freshly number'd. He
stood up,

Even in his vigorous strength, and like a tree
Rooted in Lebanon, his frame bent not;
His thin white hairs had yielded to the wind,
And left his brow uncover'd; and his face,
Impress'd with the stern majesty of grief
Nerv'd to a solemn duty, now stood forth
Like a rent rock, submissive, yet sublime.
But the young boy—he of the laughing eye
And ruby lip, the pride of life was on him.
He seemed to drink the morning. Sun and dew,
And the aroma of the spicy trees,
And all that giveth the delicious East
Its fitness for an Eden, stole like light
Into his spirit, ravishing his thoughts
With love and beauty. Every thing he met
Buoyant or beautiful, the lightest wing
Of bird or insect, or the palest dye
Of the fresh flowers, won him from his path,
And joyously broke forth his tiny shout
As he flung back his silken hair, and sprung
Away to some green spot or clustering vine,
To pluck his infant trophies. Every tree
And fragrant shrub was a new hiding place,
And he would couch till the old man came by—
Then bound before him with his childish laugh,
Stealing a look behind him playfully,
To see if he had made his father smile.

The sun rode on in heaven. The dew stole
up
From the fresh daughters of the earth, and
heat
Came like a sleep upon the delicate leaves,
And bent them with the blossoms to their
dreams.

Still trod the patriarch on with that same step,
Firm and unflinching, turning not aside
To seek the olive shades, or lave their lips
In the sweet waters of the Syrian wells,
Whose gush hath so much music. Weariness
Stole on the gentle boy, and he forgot
To toss his sunny hair from off his brow,
And spring for the fresh flowers and light wings
As in the early morning: but he kept
Close by his father's side, and bent his head

Upon his bosom like a drooping bud,
Lifting it not, save now and then to steal
A look up to the face whose sternness aw'd
His childishness to silence.

It was noon—
And Abraham on Moriah bow'd himself,
And buried up his face, and prayed for strength.
He could not look upon his son and pray,
But with his hand upon the clustering curls
Of the fair, kneeling boy, he prayed that God
Would nerve him for that hour. Oh man was
made

For the stern conflict. In a mother's love
There is more tenderness; the thousand cords
Woven with every fibre of her heart,
Complain, like delicate harp strings, at a breath;
But love in man is one deep principle,
Which like a root grown in a rifted rock,
Abides the tempest. He rose up, and laid
The wood upon the altar. All was done.
He stood a moment—and a deep quick flush
Passed o'er his countenance; and then he
nerv'd

His spirit with a bitter strength; and spoke—
“Isaac! my only son.”—The boy looked up
And Abraham turned his face away, and wept.
“Where is the lamb, my Father?”—Oh the
tones,

The sweet the thrilling music of a child!
How it doth agonize at such an hour!
It was the last deep struggle—Abraham held
His lov'd, his beautiful, his only son,
And lifted up his arm, and call'd on God—
And lo! God's Angel staid him—and he fell
Upon his face and wept.

OBITUARY.

Died in Brooklyn on Sunday evening
the 22nd of April last, Mrs. Leah Bisbee,
wife of Maj. Seth Bisbee. In the death
of Mrs. Bisbee her family is deprived of a
blessing the loss of which will be severely
felt and long regretted. In her severe ill-
ness she manifested a perfect submission
to the will of Heaven, triumphing, even in
the prospect of death, in an unwavering
hope of immortality beyond the grave.

WAR.

When Musselmen kill a sheep, they ex-
claim. “I cut thy throat in the name of
God.”—An apt motto for war in general.

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